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dependent upon the soil for a living, and maintaining its own needful Christian and civil institutions. For his labors to this end Occom "will always be regarded as the most famous Christian Indian of New England." The Revolution, which hindered or frustrated more than one missionary movement in America, was a serious check to the development of the plans of Occom and his co-laborers. The later migrations of their colonies to the West, the form of their own government (patterned on the Connecticut statutes), and their various controversies with the white settlers and with the government are fully discussed. A family history of the Brothertown Indians adds much to the bulk, and a full index to the value, of the book.—GEO. E. BURLINGAME.

Romanism in its Home. By John H. Eager, D.D. With an Introduction by John A. Broadus, D.D. (Philadelphia: American Baptist Publication Society, 1899; pp. xix+300; \$1.) Dr. Eager's delineation of Romanism at home comes to us strongly recommended by the late John A. Broadus, D.D., and by eight Protestant missionaries now laboring in Italy, and hence acquainted with the facts as eyewitnesses. The picture is dark from beginning to end. Perhaps the best estimate of it is contained in a letter from Rev. Geo. B. Taylor, D.D., the author of *Italy and the Italians*, who intimates that neither the worst nor the best is told in these pages. There are some gleams of light which Dr. Eager does not permit us to see, and some features so black that he would not soil his pages with them. The book is valuable to those who wish to know what the papacy does for a people which falls under its control.—FRANKLIN JOHNSON.

Dwight L. Moody: Impressions and Facts by Henry Drummond, with an Introduction by George Adam Smith. (New York: McClure, Phillips & Co., 1900; pp. 125; \$1.) This is one of the most sympathetic and just appreciations of Mr. Moody's character and work which have thus far appeared—intensely stimulating and well worth a second reading.—WM. R. SCHOEMAKER.

Die Gegenwart des Herrn im heiligen Abendmahl. Eine biblisch-exegetische Untersuchung. Von Johannes Watterich, o. ö. Professor der Geschichte A. D., Dr. phil. et theol. (Heidelberg: Carl Winter's Universitätsbuchhandlung, 1900; pp. 88; M. 2.) This book is dated in the present year of grace, but, judging from its spirit, it must have floated down from the controversial age of Lutheran church

history. The author undertakes to prove the doctrine of consubstantiation by the declarations of Christ about his flesh and blood in the sixth chapter of John, and he shows to his own satisfaction that Christ is there engaged in teaching a doctrine of the eucharist. One who can believe this interpretation of the passage can easily believe the doctrine of consubstantiation. The author sprinkles his pages freely with exclamation-points, dashes, italics, and other means of expressing emphasis, and thus gives the reader the constant impression of a loud voice and violent gesticulation.—*Taufe, Wiedergeburt und Kindertaufe in Kraft des heiligen Geistes*. Von Hermann Cremer, Doktor der Theologie und der Rechte, ord. Professor der Theologie in Greifswald. (Gütersloh: Bertelsmann, 1900; pp. 76.) In this little essay Dr. Cremer undertakes to establish a harmony between the Lutheran dogma of justification through faith and the Lutheran dogma of regeneration in infant baptism. It is almost needless to say that he fails, as all his predecessors in the effort, including Luther himself, have failed.—FRANKLIN JOHNSON.

Der Ausbau der praktischen Theologie zur systematischen Wissenschaft. Ein Beitrag zur Reform des theologischen Studiums. Von Dr. Martin von Nathusius, ord. Professor der Theologie in Greifswald. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899; pp. 50; M. 0.90.) Practical theology in Germany is a group of studies including liturgics, homiletics, catechetics, pastoral work, church polity, and inner and outer missions. The author of this treatise seeks for some single conception to serve as an organic principle for the whole group, by means of which it can be built up into a scientific structure. He finds this in church activity, and he finds the proper definition of church activity in the great commission. From this conception he constructs an order in which the different branches of practical theology should be pursued by the student. Possibly his exhaustive discussion may possess a certain degree of practical value, though it does not seem to me of vital importance that the student should become acquainted with church polity before homiletics, or with homiletics before church polity.—FRANKLIN JOHNSON.

The Divine Force in the Life of the World. Lowell Institute Lectures. By Alexander McKenzie. (Boston: Houghton, Mifflin & Co., 1899; pp. 334; \$1.50.) The aim of these lectures is to identify the historic forces of civilization with those of revealed religion. The point of